

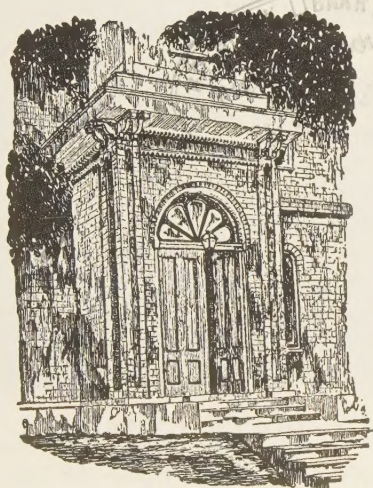
Volume XXXIV

OCTOBER, 1959

Number 4

The Alumni Bulletin

Bangor Theological Seminary



The Church in Context

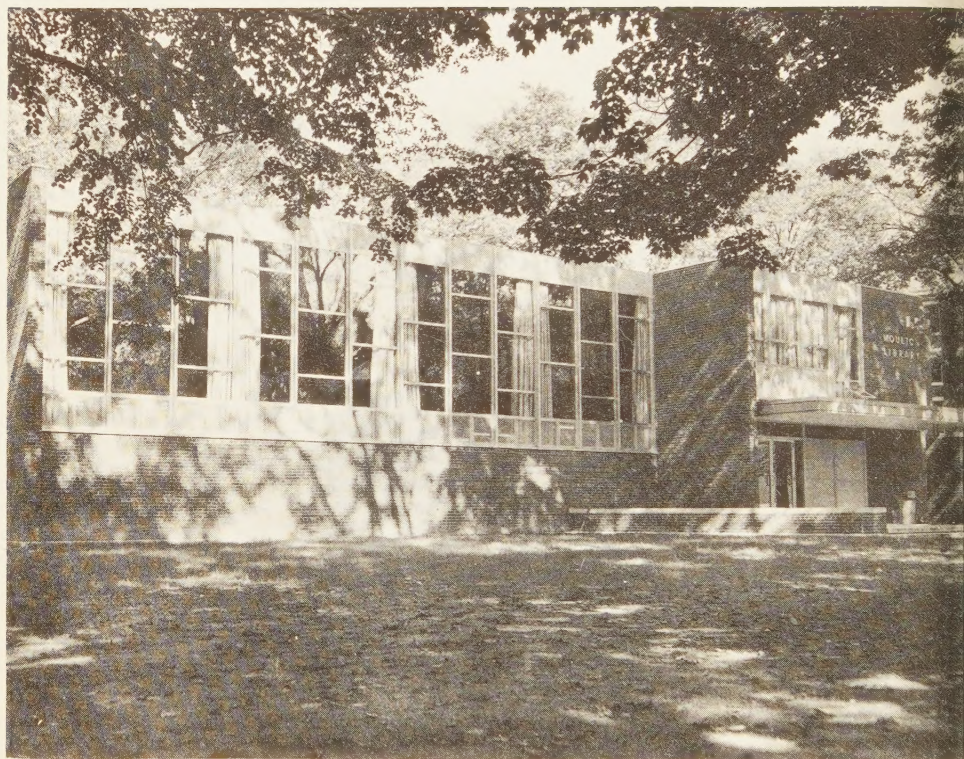
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MOULTON LIBRARY

THE ALUMNI BULLETIN

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The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Volume XXXIV

OCTOBER, 1959

Number 4

THE CHURCH IN CONTEXT

By FREDERICK W. WHITTAKER

(President Frederick W. Whittaker, graduate of Bangor Theological Seminary, Bowdoin College and Yale University, opened the Seminary's 144th year of service with this address.)

I

IN the long and noble history of Bangor Theological Seminary this is a day of more than ordinary significance. This afternoon the Moulton Library was dedicated and, if history repeats itself, new structure will be a blessing upon our campus community for at least a hundred years. It is the first new academic building erected here since 1859, and this fact discloses an event which should not be overlooked as the Seminary begins its 144th year of service as a training school for Christian ministers. In 1859, just a century ago, this Chapel building was dedicated; a moment's reflection quickly indicate the magnitude of the debt we owe our Christian brethren of another century for their gift of an edifice wherein we may meet as a learning and worshipping fellowship.

When the Seminary Chapel was opened for the first time Samuel Harris was the Professor of Systematic Theology. Across the span of a century I recall a segment of his philosophy of history as a prelude to the address which is my privilege to present. These words uttered by Dr. Harris have become for me a cherished quotation:

"Truth cannot be given; it must be bought . . . We may use the wells which our fathers opened, but we must draw the living waters ourselves; if necessary, removing the stones with which the Philistines have stopped them. The formulas and systems of the past are bequeathed to us; the living truth of these formulas every man must find for himself. The pot that held yesterday's manna remains; the manna is spoiled; with the new morning each man must gather for himself the heavenly food. Hence truth, though old, is always new. Christianity itself, though eighteen centuries old, is as new to us as to the first generation that received it. Each man must receive it for himself as really as if he were the first to whom it was preached. Through forgetfulness of this comes the phenomenon of ancient creeds, old and sublime declarations of human rights, time-honored formulas of political truth, custom-worn words of high significance, which everybody utters and few obey—the tombstones of departed thought."

The historian, perhaps more than others, is aware that the formulas and systems of the past are bequeathed and that the living truth of these formulas every man must find for

himself. Yet it is the responsibility of every serious student to engage in his own search for truth. This is especially so for the Christian minister and layman as he is faced with the necessity of relating his faith to the world in which he lives. With these considerations in mind I shall proceed now to share with you some ideas and conclusions concerning the principal institution of the Christian movement. All of us are vitally concerned about the welfare of the church and I believe we shall serve it best if we comprehend "The Church in Context."

II

My study of history has convinced me that the church is one of several voluntary associations created by men in response to various felt needs of a physical, social and spiritual nature. Other associations similarly established by human action may be described simply by the common terms home, school, vocation and state. I do not suggest that God is not involved in the formation of these institutions. God creates men and He is, therefore, the primary cause of all human activity, but He creates men with the power to make voluntary decisions affecting human earthly destiny; thus, men are the secondary but vital causes of much that constitutes temporal history. The church is not an end in itself, but a means to an end. The end is the establishment of the Kingdom of God "on earth as it is in heaven." But the church is not the only means to this end. Of equal importance are the home, the school, the vocation and the state. It is my thesis that the church is to be properly understood only in his perspective or in his context.

This thesis requires a defense or, to use an ecclesiastical term, an apology. At least it demands a further explanation in some detail if I am not to be accused of dogmatism or, even worse, hostility toward the church. First, I gladly confess that I love the church. This affection, however, is tinged with disappointment that the church is not fulfilling its divinely-appointed task as an instrument of God's earthly purposes; and so I am moved to be

compassionately critical of the institution to which I have consecrated my life. It is perhaps obvious that in speaking of the church I am referring to the organized community of Christians which is made manifest in various forms at the local, regional, national and world-wide levels. Nevertheless, I desire to be precise at this point by emphasizing the fact that essentially this address is presented by a historian rather than a theologian. Without in any way minimizing the significance of such theological concepts as "the Church Triumphant" or "the Church as the body of Christ," I wish to lay stress on the church in the world and its relationship to an earthly environment.

Having declared history to be my platform for purposes of further clarification I take the liberty now of making one or two statements of faith as necessary prologue. If the Christian is to be spiritually prepared to deal with the problems of temporal living he must have a strong belief that when his earthly time is over God will care for him eternally. While the ministrations of the church should aid in the development of such a faith, the church has no God-given authority to guarantee the gift of immortality to its members in return for their obedience and devotion. In the Christian dispensation eternal life is a blessing bestowed directly by God upon those who believe in His abiding love as revealed in and through Jesus Christ. The chief business of the church in the world is to dramatize this revelation for all who will receive it, and then to organize grateful believers as effective workers in God's earthly Kingdom. When the church so functions as a means to an end in cooperation with other agencies such as the home, the school and the state, it is in truth the church in context.

III

Turning now to my main thesis, I reiterate the statement that the church is not an end in itself, but a means to an end. The end is the establishment of the Kingdom of God "on earth as it is in heaven." In an address

"The Christian Understanding of," Kenneth Scott Latourette, one of the great living Christian historians, gives a summary of differing viewpoints regarding the Kingdom of God and the church. He points out that Jesus had much to say about the Kingdom. And I would add that he had very little to say about the church. Christians throughout the centuries have believed that human nature is so corrupt that man cannot possibly improve his worldly circumstances; that he must wait patiently for God to establish His own Kingdom; and that the Kingdom will come only after a sudden, dramatic ending of historical life as it was experienced on earth. Many other Christians believe that the growth of the Kingdom is by slow stages, that it depends upon the cooperation of man with God, and that the Kingdom will come within history. This belief is central in my own personal faith, and I commend it to you as a doctrine which is reasonable, inspiring and spiritually uplifting.

The history of Christianity clearly indicates that the church has often been identified with the Kingdom of God. But the careful student can easily discern that such an equation is not

The Kingdom of God is an end and the church is a means to that end. It is not only means whereby the divine purpose is effected but we who bear the name of Christian are that the church has been, is, and will be the chief instrument in the economy of God's providence. We have dedicated, and should continually rededicate, our earthly lives to the work of analyzing, criticizing, reforming, strengthening, undergirding and doing the work which is the proper function of the church in the context of man's mortal existence under

In a spirit of reconsecration may we now consider some of the factors involved in this task, beginning with analysis and criticism. The National Council of Churches announced earlier this month that membership in American churches and synagogues reached a record high in 1958 of over 109 million, or 63% of the nation's population. This is symbolic of the worldwide quantitative growth of the church

in terms of membership, new buildings, improved organization, expanded programs, etcetera. When account is taken of the phenomenal development and expansion of the Christian movement during the past 150 years there is cause for deep reflection and concern in the face of the apparent impotence of the church to be a really effective agency of the Kingdom of God. Many explanations may be given, but I suggest that two are particularly relevant: First, the church has over-emphasized its importance as a means whereby faithful Christians may be granted the gift of eternal life; it has been disproportionately oriented toward existence in another world yet expected to come. Second, the church has not fully accepted its earth-bound role as a means among other means to God's end in fulfilling His temporal Kingdom; the church has been "in the world but not of it" and thus in significant measure it has remained out of context.

With regard to its other-worldliness and its preoccupation with man's ultimate salvation, the historical record is clear that the potential internal strength of the church has been dissipated in every century by theological dissension and political schism. The body of Christ is not one in any organic sense. Members of the Roman Catholic, Eastern Orthodox, and Protestant communions all bear the name Christian but they are separated by differing views concerning the pathway man must tread toward his eternal destiny. Within Protestantism the World Council of Churches functions with something less than full spiritual power because some of its adherents will not share with their fellow Christians the sacrament of the Lord's supper, believing apparently that this sacred rite could be contaminated and thus lose its redemptive qualities. Disunity is the bane of the church. Much of it would disappear if the church would recognize that it is at most the mediator and not the donor of God's gift of eternal salvation to believing Christians.

IV

A worldwide united Church of Christ is not an immediate probability and any proposal

for concerted ecclesiastical action in God's Kingdom on earth must take into account this fact. Nevertheless, even a divided Christian community cannot be excused for its failure to fulfill effectively its responsibility to cooperate with other social agencies as means usable by God in achieving His ends. When the Pilgrims and Puritans came to America more than 300 years ago they established the home, the school, the state and the church as cornerstones for the building of their holy Commonwealth. We can do no better than to put the church in this kind of context as we struggle against our twentieth century perils of atomic warfare and other man-made evils.

There is a new measure of Christian unity in the making among American Congregationalists and the Evangelical and Reformed Church. In July it was my privilege to be a delegate to the second General Synod of the United Church of Christ. During the meeting two significant documents were adopted by unanimous vote. The one most publicized is a Statement of Faith, but of equal importance—at least for the purposes of our meditation—is the “Call To Christian Action In Society.” I shall refer to this latter pronouncement somewhat extensively as I conclude the support of my thesis here tonight. The following sentence from the preamble to the “Call” is indicative of the current thinking of one of America's prominent church bodies: “God as revealed in Jesus Christ is the ruler of all human affairs—nations, social orders, institutions. To Him belong our souls and bodies, our possessions and cultures, our churches and communities.”

Yes, the God revealed in Jesus Christ is the ruler of men in every area of life, but before the divine sovereignty can become fully effective there must be a response and a reaction on the human level. Individual Christians must make this response first as a private act of devotion, but also through voluntary associations such as the church, the home, the school, the vocation and the state. If the church is to be in context as an institution the members of the church must also be in context. This means that each Christian believer is commis-

sioned to take his faith out of the church which nurtures him and put it into practice in every area of his daily experience. One of the best contemporary pronouncements of this principle was made by the World Council of Churches at its 1954 meeting in Evanston, Illinois. Under the title “The Christian and His Vocation”, the representatives of 132 different church bodies from 54 countries, gave this testimony:

“Our world is characterized by unprecedented technical, organizational and scientific achievements, and at the same time by disillusionments, cynicism and fear of final destruction. The church must not become an escape for those who do not dare to look such a world in the face. The time has come to make the ministry of the laity explicit, visible and active in the world. The real battles of the faith today are being fought in shops, factories, offices and farms, in political parties and government agencies, in countless homes and schools in the press, radio and television, in the relationships of nations. Very often it is said that the church should ‘go into these spheres’; but the fact is that the church is already in these spheres in the persons of its laity.”

Is it true that the church is making its influence felt in shops, factories, offices and farms? How much recognizable Christian witness is being given in political parties, government agencies and in the relationships of nations? Are the teachings of religion a really significant factor in our homes and our schools? What is the measure of the church's impact upon the press, radio and television? Consider these questions in the light of labor management abuses and disputes; huge American surpluses of farm products in storage while thousands starve in distant lands; a “cold war” which costs more than half the total of this nation's budget; a divorce rate and record of juvenile delinquency unequalled in past history; the emphasis in all media of mass communication upon crime and sex; the unparalleled incidence of alcoholism and drug addiction; the alarming increase in mental illness; the virtual secularization of the American public school system; the persistence

and religious discrimination: The answer question in each case does not reflect credit upon the church and its supposed minence as an agency of God's Kingdom th.

V

there is some cause for rejoicing. I be- that the pendulum of Christian concern begun its swing back toward a renewed in man's ability to cooperate with God in fulfillment of divine purposes for human so- Certainly the church is quantitatively enough to aid in this process of renew- and reforming the world's spiritual forces. reason for optimism is the document al- referred to, namely, the "Call to nian Action in Society," issued this sum- by the General Synod of the United th of Christ. I quote selectively from hallenging pronouncement and commend whole statement as a guide to practical nian living in the present state of personal social affairs.

the call of the General Synod is "upon our hes and their members to pray and ": For peace, justice and the welfare of ations and peoples; for the United Na- as a major resource for the settlement disputes, for peaceful change and for omic and social development; for effective ational control and reduction of all nal armaments, including the testing of ar weapons; for a deeper understanding e Christian meaning of daily work; for participation of Christians in organizations armers, labor, management, the profes- and other vocations, encouraging democ- procedures, wise practices and concern he public interest; for action to strengthen family and counteract the forces making family disorganization; for more effective rams of education and action in church community on the meaning and effect of holic beverages, narcotics and gambling; the provision of adequate social services pecial groups such as the aging, the handi- ed and the mentally ill; for the end of

racial segregation and discrimination in our communities—in church life, in housing, in employment, in education and in the exercise of political rights; for active participation of Christians in political life as voters, workers in parties, candidates, office holders and civil servants; for a church with bonds of Christian fellowship so strong that it dares to discuss and act upon civic and political issues; for maintaining the independence of the churches and the state, and for creative cooperation between them.

All this puts the church in its proper context and answers the plea of the individual Christian for a working and a workable faith. At the risk of overstating my thesis I call upon one more witness for the defense before adding a concluding exhortation. Dean John C. Bennett of New York's Union Theological Seminary recently published a most significant volume entitled *Christians and the State*. In a central chapter on "Presuppositions About The Church" he writes: "The Church by its commission has responsibility for the life of society as a whole. It is called to mediate the love and the judgment of God to every phase of human life. Its members are citizens of the nation and as citizens they have a vocation involving obedience to God's will for the nation. As members of the Church they should be helped to find guidance for this vocation. Christian faith brings wisdom that illumines the presuppositions and the goals of life and many of the more specific social tasks." (Page 201) To this high estimate of the church I add a hearty "Amen!", but with the fervent plea that as Christians we may all acknowledge also the divine role of the home, the vocation, the school and the state as instrumentalities of God's Kingdom.

VI

As we meet together tonight as students, faculty, alumni, trustees, ministers and lay people to re-open this Seminary for its 144th year of service I am moved to emphasize one further thought by way of admonition: A century ago Bangor's own Samuel Harris said

that the formulas and systems of the past are bequeathed to us and that every man must find for himself the living truth of these formulas. You and I in 1959 have inherited many glorious traditions through Christianity and the church. Many of them are still valid; a few should be discarded; others must be reformed in the light of contemporary knowledge, current events and future hopes. Among the latter are the much-honored beliefs that the church should be "in the world but not of it"; that the church's primary concern is with man's ultimate salvation; that God can perfect His worldly Kingdom without the cooperation of mortal men; and that the church is in a higher divine category than, for example, the home, the school or the state as means for the establishment of the Kingdom.

Contemporary knowledge discloses many portentous facts, not the least of which is

this: When Bangor Seminary was founded in 1814 the population of the world was less than one billion; today it is two and one-half billion; in the year 2,000 it will be more than six billion, thus greatly magnifying the social problems now before us. Current events may increase or destroy, and certainly must modify our Christian faith: Russia has successfully projected a missile more than 200,000 miles to the moon; within a year the United States will send a rocket containing a human "astronaut" 100 miles into outer space; what will be the effect of these developments upon man's religious concepts of heaven and earth and his relationship to his Creator? Modern man has hopes—and fears—for the future of a kind and magnitude quite different from those of earlier historical eras. It is in this new context that the church of Jesus Christ today and tomorrow must thrive or diminish as an agent of the Kingdom of God on earth.

DEDICATION ADDRESS

MOULTON LIBRARY BUILDING

By CLARENCE W. FULLER

(The Reverend Clarence W. Fuller, graduate of Bangor Theological Seminary and of Amherst College, Minister of the First Congregational Church, Melrose, Massachusetts and Chairman of the Seminary's Board of Trustees, gave this address on the occasion of the dedication of the Moulton Library.)

RESIDENT Whittaker, President Trust, members of the faculty, students, friends and fellow trustees, I have been asked to say a few words on the occasion of the dedication of this beautiful new library. Perhaps as a kind of appeasing gesture I ought to say that in doing so I feel just a little bit traitorous to my own memories and to the present student body. It was here that I threw footballs and caught baseballs, by far the least pleasant of my own student activities. And here I stand participating in the consummation of the action by which present-day students are deprived of that pleasure.

To the students I would say that it is my personal hope we may soon improve the other recreational facilities so that you may find other outlets for your physical energies. Dr. Elvin Clark in his history of the Seminary says that at one time the exercise of the students came principally from sawing wood for the fireplaces and raising produce enough to materially reduce the cost of board at the commons. That latter is a thought worth mulling over.

I

Perhaps I ought to say that the privilege that I am to mine is one that has been given to few people. The last dedication of a library building at this Seminary was ninety-nine years ago. The last dedication of a new building of any kind on this campus was sixty-four years ago. In a century when educational institutions all over the country have built many new buildings of all kinds, this would hardly seem a fact of which to speak proudly. And yet I think it

is. To house the needs of a small institution our predecessors in the nineteenth century built well. For all of its age, I still marvel at the efficiency of Maine Hall. And now in a time of increasing standardization in educational procedures, a seminary which deliberately and purposefully contravenes the generally-accepted pattern of theological education, though it accepts no less from the candidates for its degree, and which is located off the beaten path and away from the largest sources of wealth, goes ahead and optimistically and successfully builds a fine new library and administration building to prepare itself for the next century. This is a fact, I think, of which we can be justifiably proud.

There are several things I want to say on this occasion.

First, there is one thing I am not going to say. I am not going to say that from henceforth, because of this library, all the future products of this Seminary will be better than all products of the past.

I happen to believe that Mark Hopkins could have done a pretty good job with that student on the other end of the log. And I happen to believe in the educational past of this Seminary as well as its educational future. At the very outset I would pay this tribute to those who have labored here so magnificently in the past. I should not want anybody to leave here saying I expatiated about how much superior the product will be in the future than it was in the past because of this library. The library will make it easier to turn out a better average product and it will significantly increase the services of the

Seminary to the administration, faculty, students and community at large. But whether the average result will be better depends on a lot of things besides the library, not the least of which are the disposition and ability of the students, and I would not hint at any depreciation of leadership in scholarly pursuits of men like Clark, Cummings, Bradshaw, Perry, Deems, Banning and Trust, who were the faculty of my student days.

II

Second, a word about the naming of the building. In some ways this is the word I am happiest to say. The Trustees and the President deliberated over several possibilities. We knew we might hold out the naming of the library and administration building to some large donor. This is fairly general practice these days. We might have transferred certain unrestricted existing funds to the library account and have named the library for the one who had bequeathed those funds. But always we came back to the thought that the only reasonable and just thing (and for some of us sentimentally the only proper thing) was to name the library for two people who did not give a cent to its construction (although, in some miraculous way they were able in death to become the largest monetary benefactors the Seminary has ever had.) The library is being named for Warren Joseph Moulton and Helen Shute Moulton, his beloved and dedicated wife.

I am not going to recite the personal histories of Dr. and Mrs. Moulton. A brief recital is available on the program. I hope you will read it and with your imagination clothe them in the kind of stature they deserve. I am sure the present faculty members and my own former teachers will forgive me if I say that Dr. Moulton and Dr. Calvin Clark typified for me the ideal of the scholarly Christian gentleman. This is no place for comparisons, but I am sure Dr. Moulton was one of this Seminary's outstanding scholar-presidents. He also achieved as much national and international

prominence as any other leader of this institution. And strangely, and I use that word deliberately because it was difficult to associate this quality with him, his labors brought the Seminary a larger financial growth than those of any other. By all the accounts Mrs. Moulton, in her quiet way, matched her husband in brilliance and love of service.

It was Dr. Moulton who first actively worked for the erection of a new library, who, in 1927, got the Trustees' approval for such a project, and in whose time a small sum of money was collected which now helps to pay for this building. I wish I could show you the plans drawn in 1927. They are quite different from the result we have in 1959. Yet they incorporate the same basic features as we have in this building because the needs were the same 32 years ago as they are now. Listen to Dr. Moulton himself speaking of the needs:

"With the removal of the library to its new home, the way will be opened to use the lower floor of the chapel as an assembly hall, and so to reconstruct the remainder of the building as to adapt it to classroom purposes. In the course of these various changes doubtless a suitable place will be found at last for the greatly needed President's office."

Well, we propose to use the lower floor of the chapel building for a chapel and to reconstruct the rest of it for classrooms. And we have found room for the President's office and other administrative offices. What Dr. Moulton foresaw, and what President Harry Trust had to forego because of the difficulties of the depression and financial recovery, have now come to pass under President Whittaker's fine leadership. Everybody will think it appropriate, I am sure, that the building should be named for the man, and his wife, whose project it first was.

At the time of Dr. Moulton's death, his devoted successor said of him, "He was a Christian gentleman, a scholar with an ideal, a leader of which any school might well be proud. His life of nearly 82 years was well worthwhile. The name of Moulton will even be remembered as Bangor Theological Sem-

marches into the future with a consequent purpose to serve the Kingdom of God." We have made it certain that what President Moulton said will be true—that "the name of Moulton will ever be remembered as Bangor Theological Seminary marches into the future."

III

And, a word about the student and this library. Obviously, the physical superiority of the new library over the old one will affect the student. There will be no more need to find a place around an already-crowded table in the reading room, or to search for a place by the window or under one of those ancient lights. There will be no more need to stand on a ladder with what Dr. Moulton, at the time of their installation, proudly called "the electric torches" to search for books. Even if you stand on top of a ladder to read the top of books at the top of the stacks. It may even be that the physical beauty of this new library will attract some reluctant student to the library.

But these are important factors only as they contribute to the central business of the student. This library, like any theological library, should afford the student the opportunity to shape his theology. A minister's theology ought not to be something he has appropriated from his predecessors. It ought to be something he has worked out, with the assistance of many others, for himself. And here in the library, independent of the personality and persuasiveness of the professors, the student can do the reading and reflection upon the reading which is essential to the working-out of a theology. Theology is at the heart of what a minister

Paul Tillich, says in the first volume of his *Systematic Theology*: "Theology is the methodical explanation of the contents of the Christian faith . . . exegesis and homiletics are as methodical as systematics . . . The criteria of a theological discipline is whether or not it deals with the Christian message as a matter of ultimate concern." "Day by day in your ministry you who are

now students will be dealing with the Christian message as a matter of ultimate concern . . . In sermons, in Bible classes, in discussion groups, in counselling, sometimes even in parish calling, you will be attempting methodical explanations of the content of the Christian faith. In a sense, of course, your own life is a theology—it speaks a word about God. But you cannot, as some in the past have said they were, be satisfied with this. It certainly will be true that people will see your good works and glorify your Father which is in heaven. But still it will not be enough to say, "I'll let my good works, my example, my loving concern for people, my obvious offense at injustice, speak for my faith." Some students have said, and some ministers have written, that they were not interested in theology. But this is impossible. How can you avoid theology in a sermon or in a Bible class? How can you avoid theology when people ask you about the mysteries of life and death? If you believe that the Christian message is a matter of ultimate concern then you must try to convey it in terms which are intellectually understandable, though you will often fail in that, and this involves thinking through and achieving a theology for yourself, by whatever name you call it. And you will never have a better opportunity to do that than you have right here—with this faculty and this library—a fact which some of us learned too late.

There is another way of putting the importance of this to the student. In speaking of the critical importance of the library in the total process of theological education, the Niebuhr, Williams, Gustafson report says:

"The lecture, discussion, assignment and reading of the books form an interdependent whole. The student learning to find his way in pursuit of knowledge on a problem is fundamental to the habit of scholarly discipline which should bear fruit in all the years of his ministry. This involves far more than use of the card catalogue. It requires familiarity with research materials, habits of practical browsing, and the curiosity to explore unusual resources." The report even suggests that "often the librarian knows more about the operation

of the school as a teaching institution and the study habits of the students than do other members of the faculty and administrative officers."

The student should recognize that in many ways this library and its new librarian are as much a part of the process of education that goes on here as any department of the Seminary, and are, indeed, essential to all of them.

IV

Fourth, a word about this library as a symbol to the graduates of this Seminary, and to other ministers who are aware of it. A few years ago I had a disconcerting experience which made me do some examining of my own ministry. I participated in a number of so-called "Audits" for the Committee on Evangelism of the Massachusetts Congregational Conference. We visited ministers all over Massachusetts and in Rhode Island. Over and over again I heard the same word from ministers, in large churches and small ones, "I don't have time to read. I haven't read a book in months."

This is a danger in the ministry. I have heard some famous divines say that they reserved four hours every morning for study. I do not know how they do it. A minister ought to be available to meet the legitimate needs of his people even if they come in the morning. Yet, certainly the minister needs to study and read, and not just books of sermons or the light and popular books that are written largely for laymen.

In the opening pages of his *Systematic Theology*, Paul Tillich discusses the "Christian Message and the Situation." There he points out one of the dangers all of us run who attempt to convey the Christian message, namely that we may become so much involved in the situation in which we find ourselves, in the needs of our people, in the constantly recurring crises of every life and every parish, even of the larger world itself, that the message becomes corrupted by the situation and we lose sight of its eternal truth. The opposite danger

is just as real—that we may be divorced from reality. But we parish ministers are more apt to run the danger of having our ministry become situational, so that even our understanding of the gospel is derived from this and not from the Gospel itself. This is why we need to read, all those of whatever school of theology who have come to grips profoundly with the Christian meaning of the Gospel and life. And this certainly, aside from all the sociological and psychological material that is available to us, is one of the functions of a library such as this in a minister's life.

Finally, a brief word about this library as an administration building and the community at large.

I am sure that to the community at large this new library has psychological significance and for us good public relations value. It says to the community that we believe in ourselves and our future. The chairman of our church Board of Deacons and his family stopped here one day this summer to view this building. They came back to Melrose bursting with enthusiasm. We are glad for this reaction. It is good for the Seminary.

But we hope that these facilities will do more tangible things for you of the community than give you a good impression of us. You pay for it,—the people of Greater Bangor contributing the largest portion. We hope you will get your money's worth out of it. Books are information of interest and value to you will be available here. Certainly, the people who work at religious education and the ministers of the area should be able to profit from its use. The things you can use will now be more readily accessible, and you can browse or read without the embarrassment you must have felt in the more-crowded quarters. And our new administrative offices ought to make our staff easier to find when they can be of service to you. We sincerely hope that this building will improve the Seminary's usefulness to the community as a whole.

In closing, listen to these words out of the past. In his inaugural address Dr. Moulton said: "The call for wise and sane leadership

well-trained and resourceful and con-
ed ministers of the Gospel has become
er and more insistent, and was never so
tent as it is today." Those words are just

as cogent today as they were in 1925. The
real justification for the Moulton Library is
that it helps fulfill the need Dr. Moulton saw
then.

SEMINARY NEWS

FACULTY NEWS

Dr. Andrew Banning, Professor of Christian
ology in Bangor Seminary, is on sabbatical
for the first semester of the 1959-60
ademic year. Dr. and Mrs. Banning have
in Amsterdam, Holland since July and
be in New York City after October 15th.
Dr. Burton H. Throckmorton, Jr., Professor
New Testament Language and Literature
Bangor Seminary, has recently had published
A New Testament and Mythology by the
 Westminster Press and it will be reviewed in
next issue of the *Alumni Bulletin*.

Dr. David W. Jewell, Associate Professor
Christian Education in Bangor Seminary,
recently written a quarter's sessions of
the Parents' Class" for the *Church School*
Worker. The first four of these writings are
published in the October, 1959, issue.

MOULTON LIBRARY

The *Alumni Bulletin* of Bangor Theological
minary published in April, 1927, contained
architect's sketch, interior plans and a
st-page article with regard to a proposed
w library building. In a leading editorial
e following statement was made: "Such a
ilding passed long since from the category
things desirable into that of things essential.
belongs to the irreducible minimum of

equipment without which the Seminary can-
not do its best work." This vision and hope of
President Warren J. Moulton was finally
realized thirty-two years later when the Moul-
ton Library was dedicated in campus cere-
monies on September 22, 1959.

"O Thou who callest into being the things
that are not, and by whose grace man labors
while it is day; for this building—the realiza-
tion of a thing long hoped for, the substance
of a thing for many years not seen, we give
thee thanks, O God." The mood of the ded-
ication service is captured in the above excerpt
from a litany prepared especially for the occa-
sion by Professor Burton H. Throckmorton, Jr.,
chairman of the faculty library committee. And
gratitude to God is also rightly expressed in
the litany "for the many men and women of
recent years who, in devotion to this Seminary
and in recognition of its need, have by their
gifts, their solicitations and their prayers
supplied the means wherewith this library has
been built."

The Moulton Library is the first new aca-
demic building constructed by the Seminary
since the Chapel was built exactly one hundred
years ago. In commenting on this fact in his
dedication address the Rev. Clarence W. Ful-
ler, chairman of the Seminary's Board of
Trustees, said with restrained pride: "In a
time of increasing standardization in education
procedures, a seminary which deliberately and
purposefully contravenes the generally-accepted
pattern of theological education, although it

accepts no less from the candidates for its degree, and which is located off the beaten path and away from the largest sources of wealth, goes ahead and optimistically and successfully builds a fine new library and administration building to prepare itself for the next century."

The chosen name of the new structure is most appropriate. An aluminum plaque in the lobby bears the following inscription: "This building is named in honor of Warren Joseph Moulton (1865-1947) and his wife Helen Winifred Moulton (1862-1931). Dr. Moulton was President of Bangor Theological Seminary from 1921 to 1933 and Professor of New Testament Language and Literature from 1905 to 1933. Mrs. Moulton shared her husband's devotion to the school and through their generosity the mission of the Seminary will be perpetually sustained." Generations of future students, theological professors for decades to come, and members of the churches in the long succession of years, will be richly blessed by the impact of the Moulton Library as the mission of Bangor Seminary is sustained and expanded.

BANGOR SEMINARY BEGINS 144TH YEAR OF SERVICE

Bangor Theological Seminary has begun its 144th year of service as a training school for Christian ministers. The formal opening on September 22nd featured the dedication of the new Moulton Library in the afternoon and an address by President Frederick W. Whittaker in the evening. The entering class consists of 32 students and the total enrollment of 106 is the largest number ever recorded. A two-day orientation program for the new students was conducted by Dean Mervin M. Deems.

The average age of the members of the entering class is thirty years, which reflects the significance of "the Bangor plan" for mature candidates for the ministry. Six denominations are represented among the new students, 17 of whom are Congregationalists. Nine of the entering students are from Maine, six from

Massachusetts, five from Connecticut, four from New York, three from Pennsylvania, two from New Hampshire, and one each from Illinois, North Carolina, and China. The man from China is an exchange scholar sponsored by Church World Service.

Two-thirds of the entering students are married, and this is approximately the proportion of married students in the whole student body. Many of the men are fathers and several have as many as three and four children. Successful vocations in other fields have been left behind by many of these new candidates for the Christian ministry; for example, the entering class includes a branch bank manager, a licensed male nurse, a firefighter, a newspaperman, a professional musician, an industrial electrician, a field engineer in electronics, a draftsman and a chemical research technician.

The orientation program began on Sunday evening with a dinner honoring the new students and their wives; an address of welcome was given by President Whittaker. Monday's schedule included a chapel service and several expository talks by members of the faculty. In the afternoon there was a visit to the University of Maine and a welcome by President Lloyd H. Elliott. The feature of the evening was an illustrated talk on Maine churches by Dr. Cornelius E. Clark, Conference Minister. On Tuesday the entering class attended a chapel service conducted by Dr. Clark, took a series of academic tests, and later visited some of Bangor's churches.

About three hundred students, alumni, trustees, faculty members and friends of the Seminary gathered Tuesday afternoon under warm sunshine for a campus ceremony to dedicate the new Moulton Library. The occasion marked the completion of a major project in the 150th Anniversary Development Program of the Seminary. The library was constructed and furnished at a cost of approximately \$300,000, which is an amount equivalent to the gifts and contributions made by interested friends of the Seminary. Architects were Crowell, Lancaster, Higgins and Webster of Bangor and general contractors were Nickerson and O'Day, Incorporated of Brewer, Maine.

Felix Ranlett of Bangor, Librarian of the Bangor Public Library and a member of the Seminary's Board of Trustees, served as chairman of the Building Committee. Mr. Ray Bennett of Brewer, also a member of the Seminary's Board of Trustees, is general chairman of the Seminary's 150th Anniversary Development Program Committee.

The Moulton Library contains a reading room in which will accommodate seventy students. The bookstack area is comprised of three floors capable of housing 70,000 volumes. The stacks contain study carrels for twenty-four students. On the first floor of the library there is also a museum and rare book room, a student lounge, the librarian's office and the library workroom. The Seminary offices are located on the second floor and consist of office accommodations for the President, the Registrar, the Director of Student Aid Work, the Assistant to the President and the secretary to the President. There is also a spacious meeting room for trustees and faculty and a large business office. The building is constructed primarily of brick, aluminum and glass. The interior woodwork consists of birch with a driftwood finish.

At the campus entrance to the library there is a Plaque of Appreciation listing the names of the more than five hundred persons who have made memorial or designated gifts or have contributed a "Share" or more to the building program. The following rooms have been given to the Seminary as memorials: the President's Office, the Trustee and Faculty Room, the Museum and Rare Book Room, the Main Reading Room, the control desk area, the Librarian's Office and five study carrels. Appropriate plaques have been mounted in each area. A "Book of Remembrance" has also been prepared and displayed; in it are listed the names of all donors to the building and, some 1,500 in number. Although its principal use will be by Seminary personnel, the Moulton Library is now open for use by ministers, church people and the general public.

The dedication service for the Moulton Library was conducted by President Whittaker.

Surrounding him at the campus entrance to the building were Seminary trustees, faculty members, and invited guests. The prayer of invocation was given by President Emeritus Harry Trust, who also gave the benediction. Following the introduction and recognition of the architects and contractors, L. Felix Ranlett presented an historical sketch of the procedures followed in establishing the new library. The dedication address was given by the Rev. Clarence W. Fuller of Melrose, Mass., chairman of the Seminary's Board of Trustees. John T. Barry, Jr., chairman of the City Council, brought greetings from the City of Bangor, and the Rev. Wesley A. Hotchkiss of New York City, General Secretary of the Higher Education Division, spoke for the Board of Home Missions of the Congregational Christian Churches. Ans J. van der Bent, newly-appointed Seminary librarian, read a passage from the Bible, and a litany of thanksgiving and intercession was led by Professor Burton H. Throckmorton, Jr. The prayer of dedication was offered by Dean Mervin M. Deems.

The formal re-opening of the Seminary took place on the evening of September 22nd at a service of worship in the chapel. Mr. Fuller presided in his capacity as chairman of the Board of Trustees and recognized Ans J. van der Bent as librarian and faculty member. Mr. van der Bent assumed his new position on July 1st after two years as a member of the library staff at Harvard University, where he has been a cataloger in the Andover-Harvard Divinity Library. He holds two degrees from the Municipal University of Amsterdam, Holland, one in liberal arts and one in theology, and the degree of Master of Science in Library Science from Simmons College in Boston. The address of the evening was given by President Frederick W. Whittaker on the subject, "The Church in Context."

Dr. Whittaker's address is published in this issue of the Seminary's *Alumni Bulletin*. One excerpt will illustrate the central theme: "The church is not an end in itself, but a means to an end. The end is the establishment of the Kingdom of God 'on earth as it is in heaven'. But the church is not the only means to this

end . . . When the Pilgrims and Puritans came to America more than 300 years ago they established the home, the school, the state and the church as cornerstones for the building of their holy Commonwealth. We can do

no better than to put the church in this kind of context as we struggle against our twentieth century perils of atomic warfare and other man-made evils."

ALUMNI NOTES

(Alumni, please send news of your activities to Mrs. Helen Godsoe at the Seminary.)

'09—Milton V. McAlister. (*Change of address: 6 Oak Circle, DeLand, Fla.*)

'16—Herbert Dixon has retired from the active ministry after serving thirty-two years as pastor of the First Congregational Church of Leverett, Mass. (*Address: Leverett, Mass.*)

'22—Harold E. Mayo has recently become minister of the Naugatuck Methodist Church, Naugatuck, Conn. He was formerly Director of the New York Port Society in New York City. (*Address: 214 Meadow St., Naugatuck, Conn.*)

'28—John A. Morrison, formerly pastor of the Federated Church of Thomaston, Maine (1956-59), has accepted a call to the Congregational Church of Ashland, Maine. (*Address: Ashland, Maine.*)

ex-'35—Louis C. Toppan assumed the duties of Assistant Minister of the Village Congregational Church, Wellesley, Mass., effective September 1st. He was formerly minister of The Federated Church of Bristol, N. H. (1951-59). (*Address: 35 Crown Ridge Road, Wellesley 81, Mass.*)

ex-'35—Arthur Wallace. (*Change of address: 103 Hall St., New Haven, Conn.*)

ex-'43—Mrs. Lawrence W. Berry. (*Change of address: 21421 108th St., S. E., Kent, Wash.*)

'45—Andrew C. K. Richards, formerly pastor of the First Congregational Church of Lowell, Mass. (1955-59), has accepted a call to the pastorate of the Lynnfield Center Congregational Church of Lynnfield Center, Mass. (*Address: Lynnfield Center, Mass.*)

'48—Arthur W. Cook. (*Change of address: 567 Milford Point Road, Milford, Conn.*)

'48—Raymond A. Michel, formerly minister of the Congregational Church of Covington, Ohio, (1954-59) has moved to Pittsburgh, Pa., where he will be employed in the business field. (*Address: 4400 Centre Ave., Apt. 5-C, Pittsburgh 13, Pa.*)

ex-'48—Leroy E. Schrupp. (*Change of address: 834 Prospect St., Ridgefield, N. J.*)

'49—Harold C. Batchelder, Jr. is attending Richmond Professional Institute, Richmond, Virginia. (*Address: 5431-B Lewins Road, Sandston, Virginia.*)

ex-'50—Henry G. Wyman enjoyed a six-week tour of Europe this past summer, visiting England, France, Germany, Austria, Switzerland and Italy. (*Address: 6181 Barton Road, North Olmsted, Ohio.*)

'52—Stanley W. Schmidt recently accepted a call as minister of the First Congregational Church of Crystal Lake, Illinois. He was formerly minister of the Richmond

- Community Church of Richmond, Illinois, for one year. (*Address: First Congregational Church, 461 Pierson Ave., Crystal Lake, Ill.*)
- C. Raymond Probst, formerly pastor of The First Congregational Church of Hudson, Michigan, has accepted a call to serve as Assistant Minister of the First Congregational Church of Toledo, Ohio. (*Address: 2315 Collingwood Blvd., Toledo 10, Ohio.*)
- Harold L. Aldrin has accepted a call as minister of the Hilo Coast Parish, Honomu, Hawaii. He was formerly minister of the Plain Congregational Church of Bowling Green, Ohio (1954-59). (*Address: The Hilo Coast Parish-Parsonage, Honomu, Hawaii.*)
- 55—Chae S. Sone is attending New York University this semester. (*Address: c/o Dr. Kyung Ok Kim, Booth Memorial Hospital, 56-45 Main St., Flushing 55, N. Y.*)
- William O. Cleary, Jr., formerly minister of the Congregational Church of East Machias, Maine (1956-59), has accepted a call as minister of the Highland Congregational Church of Lowell, Mass. (*Address: Highland Congregational Church, Lowell, Mass.*)
- William S. Choate has accepted the pastorate of the Union Congregational Church of Newport, Maine. He was formerly minister of the Congregational Churches of Jackman and The Forks, Maine. (*Address: 14 High St., Newport, Maine.*)
- Donald W. Goodwin has been awarded the B. A. degree from the University of Maine. (*Address: Center Lovell, Maine.*)
- Robert F. Simpson has recently assumed the duties of the pastorate of the Federated Church of Skowhegan, Maine. He had previously served the First and Second Congregational Churches of Searsport, Maine (1957-59). (*Address: 19 Leavitt St., Skowhegan, Maine.*)
- '58—Paul K. Whiting, formerly minister of the Congregational Churches of Deer Isle and Sunset, Maine (1958-59), has accepted a call as minister of the Congregational Churches of Winslow and Benton Falls, Maine. (*Address: 36 Lithgow St., Waterville, Maine.*)
- '59—Robert B. Boutwell has become the minister of the Cambridge-Jeffersonville Parish, Jeffersonville, Vermont. He had served as pastor of the Community Church of Brownville, Maine since 1955. (*Address: The Cambridge-Jeffersonville Parish, Jeffersonville, Vt.*)
- '59—Roger O. Burlingham. (*Change of address: 165 State St., Portland, Maine.*)
- '59—John R. Branden has recently assumed the duties of the pastorate of Plymouth Congregational Church of Colfax, Washington. He was formerly the pastor of the Community Church of Warden, Washington (1956-59). (*Address: Colfax, Washington.*)

ORDINATIONS

- '59—Roger O. Burlingham was ordained to the Christian ministry in the First Church of Christ of Marblehead, Mass., on Sunday evening, June 28, 1959. The order of worship follows: Sentences of Praise, Rev. Thomas Goodwin; Invocation, Lord's Prayer and First and Second Scripture Lesson, Rev. John R. Johnston, '58; Ordination Sermon, Dr. Stephen Szikszai; Prayer of Ordination, Dr. James W. Lenhart; Charge to the Candidate, Rev. Eric M. Rickard, Jr.; Statement of the Scribe of the Association, Statement of the Moderator and Presentation of Ordination Certificate, Mr. Fred H. Brown; Right Hand of Fellowship, Rev. Richard G. Hinds; Benediction, Mr. Burlingham. Following the service a reception was held in the Parish House. (*Address: 165 State St., Portland, Maine.*)
- '59—Norman E. Dubie, Sr. was ordained to the Christian ministry in the Lancaster Congregational Church of Lancaster, N. H., on Sunday evening, September 27,

1959. The order of worship follows: Call to Worship, Invocation and Lord's Prayer, Mr. William E. Feldt, '58; Scripture, Rev. Curtis W. Smith; Sermon, Dean Mervin M. Deems; Statement of Ordaining Council and Vows of Ordination, Rev. Roderick W. Hurlbutt; Prayer of Ordination, Dr. Burton H. Throckmorton, Jr.; Charge to Minister, Mr. Willard F. Bean; Charge to Congregation and Right Hand of Fellowship, Rev. George J. Mann; Benediction, Mr. Dubie. At the close of the service a reception was held in the parlors of the church. (*Address: 44 Summer St., Lancaster, N. H.*)

WEDDING

'48—Arthur W. Cook was married to Miss Olga Carlson on September 12, 1959 in the Trinity Lutheran Church, in Milford, Conn. Albert Holcolmb, ex-'52, was an usher. We extend our hearty felicitations. (*Address: 567 Milford Point Road, Milford, Conn.*)

BIRTHS

Our congratulations to:

'52—Frances and Eric Bascom on the birth of a son, Timothy Gordon, on September 7, 1959. (*Address: 257 Pleasant St., Laconia, N. H.*)

'55—Jeanne and Herbert Cousins on the birth of a son, Brian John, on May 9, 1959. (*Address: 148 Main St., Yarmouth, Maine.*)

OBITUARIES

'22—George D. Hallowell was born in Waldo, Maine, on April 8, 1896. He was ordained to the Christian ministry at Blaine, Maine, on October 7, 1922. His pastorates included the following: South Brewer, Maine, 1922-27; Swansea, Mass., 1927-30; Woodstock, Vt.; Marshfield, Mass., 1940-58. He was appointed pastor emeritus in 1958 of the First Congregational Church of Marshfield. He died suddenly on July 11, 1959. He is survived by his wife, Mrs. Carolyn Ware Hallowell; three sons, George, Jr., of Lebanon, Ind.; Vaughn of Chelmsford, Mass.; Bruce of Marshfield; and a daughter, Mrs. Lewis Styles of Newton, Mass. Funeral services were held in Marshfield on July 15, 1959, with the Rev. Vaughn Shedd, officiating. He was assisted by the Rev. Lee Fletcher and the Rev. Ross Peterson. Burial was in Cedar Grove Cemetery.

ex-'53—Willard S. Stantial was born in Melrose, Mass., on March 10, 1924. He attended Bangor Seminary for a two-year period, 1948-50. He was employed as an I.B.M. operator with the John Hancock Mutual Life Insurance Company of Boston prior to enrolling at the Seminary, and served with the U. S. Army as an I.B.M. operator in the Military Police unit from 1943-46. He was married on September 17, 1950 at Guilford, Maine, to Miss Doris Loleta Cunningham. He died on July 10, 1959 and is survived by his wife and a daughter, Ann.

BOOK REVIEWS

THEOLOGY OF CULTURE

Paul Tillich, edited by Robert C. Kimball.
Oxford University Press, 1959. 213 pp.
\$6.00.

The title is a unique one, which should reassure us that there is an area of concern in theology that has explored too hastily or dismissed too readily. Any attempt to formulate a theology of culture worthy of the effort must guard against the dangers of either sanctifying cultural enterprise with uncritical religious approval, or of formulating the theological issues apart from an understanding of cultural forms, and then pronouncing judgment on the latter.

Tillich, who has described the task of theology to be that of mediating the sacred and the secular, as well as other serious forms of expression of the human spirit, has in these essays succeeded in illuminating some of the important areas of contact between them. He shows first of all that they are profoundly related, especially in terms of what he has frequently called the dimension of depth in all expressions of the human spirit. This avoids the misconception that culture is alien to the human spirit. Further, he pursues the implications and the demand of the ontological principle as it is manifested in such areas as religion, art and the philosophy of religion. In the latter case he compares the "ontological" with the "cosmological" approach, and he describes respectively as "the way of becoming estrangement and the way of meeting the stranger."

This volume is significant because it does not merely state the theological framework in which culture can be evaluated and interpreted, but also makes wise and illuminating applications of its affirmations to notable aspects of culture, particularly modern culture. What one finds not merely the familiar Christian themes in a new setting, but penetrating and profound evaluations of Existentialism, Nationalism, Einstein, Buber, science, Surrealism, Picasso and a host of other topics that make up the pattern of our cultural condition.

The thread of the thought in these essays indicates how much Tillich owes to such thinkers as Meister Eckhart, Schelling and Heidegger. But the book is in its own right profoundly stimulating, probing and illuminating. It constitutes a difficult journey that will be amply

rewarding to those who are willing to undertake it with Paul Tillich.

ANDREW BANNING

*Professor of Christian Theology
Bangor Theological Seminary*

THE CONCERNS OF RELIGION

By Arthur C. Wickenden. Harper, 1959. 185 pp. \$3.00.

In this revised and enlarged edition of his successful *Youth Looks at Religion*, Dr. Wickenden aims both to help young people engage in serious thought about religion and to "see where the Christian world in particular is in its thinking and faith." By implication the book attempts to express contemporary Christian teachings.

While the book does succeed in presenting religious ideas clearly in language comprehensible to young people (primarily college young people), it does not succeed so well in presenting contemporary Christian thought. The book as a whole lacks the flavor of today's discussions. This is not simply because Dr. Wickenden is so obviously of the "liberal" camp, but rather because he has not grasped fully what modern Christian thinkers are saying in all phases of Christian thought. In such areas as "Religion and Social Change," and "Is the Bible and Word of God?" the author offers a fairly comprehensive treatment of modern thinking and conflicts, but in chapters on Christ, Prayer, the Church and especially in "The New Realism About Sin," he obviously has not read carefully what is being said. The most glaring example is the chapter on sin. The "New Realism" of which he speaks is little more than a chastened optimism. He seems not to have read Reinhold Niebuhr, or even the later John Bennett. Sin is still moral evil *plus* social wrong, or, sins rather than Sin. Nothing is said about separation from God or pride as Sin. The final chapter, "The Future of Religion," corrects somewhat this error, but the book still is not an adequate resource for understanding "where the Christian world is."

DAVID W. JEWELL

*Associate Professor of Christian Education
Bangor Theological Seminary*

NEW WAYS IN SEX EDUCATION

By Dorothy W. Baruch. McGraw-Hill, 1959. 256 pp. \$4.75.

One of the most perplexing problems facing parents and the ministers with whom they broach the subject, is the question of sex education. Drawing upon a sensitive appreciation of the problems of both children and parents, a wealth of experience with all ages and a profound understanding of the discoveries of psychoanalysis, Dr. Baruch has produced a most meaningful guide to this complex subject. She understands sex as a part of a larger whole—love, and consequently she interprets sex education as dealing much more with the emotional development of the child (through the emotional climate of the home) than with the bare recital of the “embarrassing” facts.

Although the book has no explicit religious reference, it stands way above some of the typical “Christian” books on sex education. While some may decry its approach as “maudlin,” saying it is informed by “soft” approaches to the training of the young, all who are willing to learn from the knowledge gained in the social sciences will benefit from a careful reading of the book. Others may resent the tone which at times seems to address itself to children rather than adults, but many adults are still children in their understanding of this subject!

Any pastor will benefit from having this volume on his reference shelf for his own enlightenment. He will want to lend it to troubled parents, as well as to all who work closely with children.

D. W. J.

PSYCHOLOGY OF RELIGION

By Paul E. Johnson. Abingdon, 1959. 304 pp. \$5.00.

Readers of Dr. Johnson's earlier book on this subject will find this revised and enlarged edition worthy of study. While he continues his interest in interpersonal psychology, the author both extends and deepens the meaning of this conception and its implications for a study of religious experience.

The most significant change in this new volume is the pervasive influence of Martin Buber and his writings on the dialogic relationship between man and man and between man and God. At the same time the author

more fully develops the interpersonal relationship Godward, he continues his earlier concern for the kind of social experience which persons have. Thus, in taking full account of the newer theological emphasis he does not discount personal earthly context or obligation.

Any pastor who would understand some of the implications of contemporary psychology for the religious life of his people will find this book a rich storehouse of provocative concepts. The chapter on worship, for example, is one of the best brief discussions of the subject this reviewer has had the pleasure of reading. There are also cogent replies to those critics who view religion as illusory and to those who deny validity to any faith healing.

D. W. J.

LET US PRAY

Prepared by the Committee on Public Worship and Aids to Devotion of the General Assembly of the Church of Scotland. Oxford Press, 1959. 95 pp. \$2.00.

Anyone familiar with the rich language and careful theology of Scottish prayer books will find this book worthy of the tradition. Anyone not familiar with the aids to worship for our Scottish brethren, should be; and this small prayer book will serve as an excellent introduction. Included with prayers for various situations and occasions are orders of worship for special times.

D. W. J.

CHRISTIAN SOCIAL ETHICS: EXERTING CHRISTIAN INFLUENCE

By Albert Terrill Rasmussen. Prentice-Hall, 1956. 318 pp. \$5.50.

Professor Rasmussen represents what has come known as the “contextual” approach to Christian social ethics. Exponents of this view are rightly impressed by the concrete, particular, nonlegalistic character of Christian ethical decisions and are fearful lest this character be obscured in the more usual stress on abstract and general moral principles. The Christian's moral choices are not to be understood primarily, according to this viewpoint, as an attempt to conform conduct to the dictates of a transcendent moral law—even the “law” of love. Rather, they are quite specific responses

the continuing and unpredictable action of faith in human events and are always made in the context of the covenant-community living in the historical situation at a particular time and place.

This outlook, of which Rasmussen is actually a rather moderate advocate, provides a necessary corrective to any interpretation of Christian ethics which permits verbal agreement on high-sounding principles to become a substitute for concrete decision amid the available alternatives, or which so stresses the difference between the norm of *agape* and terrestrial relations that little effective commerce between the two is possible. Nevertheless, it does tend to introduce confusion and ambiguity into what is finally quite unavoidable task of speaking meaningfully of the abiding consistencies in the purpose of God and formulating general principles for social action.

Whatever one makes of the contextual ethic, however, this book by the professor of social sciences and the sociology of religion at Colby College, Rochester Divinity School has another strength which strongly commends it. It takes seriously the *context* of Christian ethical action. Special attention is devoted to the contemporary culture in which the Christian life must be lived, the reasons for the weakness of the church's influence on the social order, practical steps for increasing the ethical effectiveness of a local church and specific ways of expressing Christian concern in the particular areas of intergroup reconciliation, daily work, and politics. The alert reader will find the book a helpful guide in dealing with concrete issues in the life of his church and will wish the too-frequently diffused sense of the ethical imperative of the gospel.

ARNOLD W. HEARN

*Visiting Lecturer in Philosophy of
Religion and Christian Ethics
at the University of New England*

**FAITH AND COMMUNITY: A CHRISTIAN
EXISTENTIAL APPROACH**

Clyde A. Holbrook. Harper, 1959. 159 pp.
\$3.00.

When a keen intellect participates in profound faith, such a volume as this can be one of the best results. Drawing upon the insights of the greatest of all thinkers, but without becoming a slavish disciple of any, Dr. Holbrook, chairman of the Department of Religion, Oberlin College, shares with the reader his own intense

effort to understand the meaning of faith in human existence.

He begins by distinguishing two kinds of faith: "Primal faith," at first unconscious, marks every human life and may be discovered as soon as one recognizes the fact of his existence in an inevitable relationship of absolute dependence and trust. "Radical faith," which is a more or less conscious act of commitment, occurs in the self's engagement with the ultimate source of all being and value and consists in the particular individual's inescapable and living response to the question of what it means to live as one who is inevitably in the situation of dependence.

The major part of the book is a rich analysis of Christian faith as that form of radical faith which sees Jesus Christ as the unique point at which the ontological and axiological ultimate has acted "to lay open the meaning and purpose of human existence." As such, he points beyond himself to faith's true object, God. The final chapters contain a suggestive treatment of faith's ethical outworking in man's relation to the world of nature, the structures of society and intimate interpersonal community.

This forcefully written, concretely illustrated and biblically oriented book is emphatically no mere collection of "sermon starters," but it will be a dull parson indeed whose preaching is not deepened and invigorated by its thoughtful reading.

A. W. H.

THIS IS MY GOD

By Herman Wouk. Doubleday, 1959. 349 pp.
\$3.95.

Herman Wouk is a successful novelist and playwright. His books have been translated into fifteen languages and sold in the United States and abroad by the millions. Having attained in his early life prestige and financial success as a writer, he found himself: "unable to believe, deep down, that this plus random pleasure would ever add up to a life," and he returned to the study of the Torah. In his own words: "I was gambling my whole existence on one hunch, that being a Jew was not a trivial and somewhat inconvenient accident, but the best thing in my life, and that to be a Jew the soundest way was the classic way," i.e., the way of Orthodox Judaism. Since making that decision he has with his wife and children faithfully and joyously striven to observe the requirements of the

Jewish Law. The book is a sincere and persuasive testimony to his faith and happy experience, re-echoing the words of Exodus 15:2, "This is my God and I will praise Him; the God of my fathers and I will exalt Him."

This book falls into four parts. Part I, "The Remarkable Survival of the Jews," thirty-two pages, discusses "The Chosen People," and "The Prevalence of Symbols," the technical tools of the survival system in Judaism. Part II, "The Faith," one hundred and thirty pages discusses the Sabbath, the nature festivals, the Holy Days, the Prayers, the Synagogue and the worshippers, the symbols of food, clothing and shelter, birth, love and marriage, death. Part III, "The Law," fifty pages, discusses the sources of authority, the Torah, the Talmud, the Jewish Common Law, and the great students of Law and Talmud to the nineteenth century. Part IV, "The Present," fifty-eight pages, begins with the "Enlightenment of the eighteenth century and follows on with a discussion of Orthodox, Reform, and Conservative Judaism, the problem of Assimilation, and the nation of Israel. Finally, there is an "Epilogue" discussing the difficulties standing in the way of belief in the God of Moses, and a moving testimony to the author's own experience and joy in believing.

This book presents a comprehensive, informative and illuminating picture of Orthodox Jewish life, as seen from the inside by an intelligent, cultured and practicing Jew. But it also presents objectively and realistically the varied opinions and attitudes of those Jews, who not only stand outside Orthodoxy, but outside and apart from all religious bodies. This book will have value for the Christian minister seeking for intelligent and sympathetic cooperation with the Jew for the benefit of the community and the glory of God.

CHARLES GORDON CUMMING

*Professor Emeritus
Bangor Theological Seminary*

A GENUINELY HUMAN EXISTENCE

*By Stephen Neill. Doubleday, 1959. 312 pp.
\$4.50.*

A number of books in the field of "Christian Psychology" have been written during the last several years, but few of them deserve any serious consideration. It was a rewarding experience, therefore, to read Bishop Stephen Neill's book and to share with him in his genuinely Christian approach leading

towards our understanding of the complex emotional dynamics underlying human behavior.

The reader will be disappointed if he expects to find in this book "methods," "techniques" or "shorts-cuts" telling him how to lead someone to "a genuinely human existence" in a few counseling sessions. Bishop Neill believes, and rightfully so, that the first task of pastoral counselor is to make, in his own life, the supreme adventure through a living personal relationship with God. Secondly, the preacher must discover how he brings to bear on his work the insights of the world into which he has been introduced by his faith in Jesus Christ. "The preacher would do far better to give all his attention to climbing his own particular ladder, without sidelong glances to see how others are getting on in the operation of climbing theirs."

Bishop Neill does not offer the reader answers, but he raises many pertinent questions to which the reader is bound to respond and to react. The reviewer was particularly impressed with Chapter V, "I And Thou," where Bishop Neill poses for us some excellent questions pertaining to our understanding of good and evil. In Chapter VII, "Real People In A Real World" the reviewer has the impression that Bishop Neill is at times too subjective and, therefore, loses strength in his presentation of a very important argument.

Throughout the entire book the author gives the reader a real opportunity to experience in his own individual way the contents of this work. Bishop Neill shows very fine insight and skill in his knowledge and handling of theology, psychology, history and mythology. Those who are genuinely concerned with modern man's predicament will find it a rewarding experience to read this book, which is definitely one of the better books in the field of Pastoral Care.

JOHN M. BILLINSKY

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SERMONS PREACHED IN A UNIVERSITY CHURCH

*By George Arthur Buttrick. Abingdon, 1959.
222 pp. \$3.75.*

Dr. Buttrick has hitherto declined to publish a book of sermons because, as he explains, he believes that the sermon writer

al delivery finds that its proper medium is the printed page. With all due recognition of this point we have every reason to be glad that he has now published this volume of sermons. Those—and they must run in the hundreds of thousands—who have known this distinguished preacher of our time will feel at least much of the same impact as those who read these words, and those who have heard him personally will have a valued opportunity of acquaintance in this manner.

In both spoken and written form there is a haunting beauty about the sermons of Dr. M. J. Mack. They are formulated out of deep brooding thought, illuminated with material gathered out of a wide range of reading and stated in eloquent language. It is perhaps incorrect to describe the sermons as immanistic. They hint at and suggest many things which are not spelled out in full logical detail. This itself, however, is a sign of how to deal with vast, logic-transcending mys-

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ic School of Religion
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THE IMPORTANCE OF BEING HUMAN

E. L. Mascall. Columbia University Press, 1958. 118 pp. \$3.00.

This book has a subtitle, "Some Aspects of the Christian Doctrine of Man." The small number of pages in the book finds explanation in the fact that the chapters were originally given as the Bampton Lectures at Columbia University. The chapter headings are: "The uniqueness of Man," "Body and Soul," "Individual and Society," "Nature and Supernature," "Man Fallen" and "Man in Christ." There is one important fact which makes this book of a different caliber than the usual treatments of the doctrine of man and that is the author's competence in the scientific field. Not only is Dr. Mascall a theologian but he is also well schooled in the modern scientific theories and has the ability to bring these to bear in his arguments for the Christian view of man.

There is little in the book of an immediate intellectual nature but there is a great deal to offer the man who wants to enrich the theology in which preaching finds its setting. The second, third and fourth chapters are especially valuable. Perhaps, as has been sug-

gested by one reviewer, the greatest value of the book lies in its guidance for further study and research. I suggest a companion volume to the reading of Mascall's book would be William Pollard's, *Chance and Providence*. Dr. Pollard is the executive director of the Oak Ridge Institute of Nuclear Research who was ordained in 1952 to the ministry of the Episcopal Church.

N. WESLEY HAYNES

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MAN IN SEARCH OF IMMORTALITY

By Charles R. Salit. Philosophical Library, 1958. 185 pp. \$3.50.

Dr. Salit, son of the founder of a Baptist community in Brazil, gives immeasurably of his understanding of world cultures and religion. According to Dr. Salit, man seeks the eternal. Immortality is his goal in life. Civilizations center around eternal forms—the geometric, domesticated animal and human forms. If man's intelligence and materials were devoted for the good, man would be progressing at a tremendous rate toward immortality, and could remain on this earth in his physical body indefinitely. At the present stage of man's evolution, however, the intellect is too inadequate. Civilizations came to grief when they abandoned too soon their religio-cultural directives. It is a thesis worth thinking about!

IRVIN R. LINDEMUTH

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THE RACIAL PROBLEM IN CHRISTIAN PERSPECTIVE

By Kyle Haselden. Harper, 1959. 222 pp. \$3.50.

Three things make this an important book. First of all, the author is a southerner. He has served churches in the north but is now serving Baptist Temple, Charleston, West Virginia. In the second place, the material in this book was given as a memorable contribution to the distinguished Rauschenbusch Lectures at Colgate Rochester Divinity School. In the third place, the author relies heavily on historian

and social scientist but goes beyond such treatment of the subject. His treatment of the subject at hand is from the strictly and avowedly Christian point of view. This is the new and needed dimension in this field.

The material divides quite naturally into three parts. Part One reviews the history of race relations with reference to the white church from colonial times to the present hour. Pastors will find sermon material in both historical references and in the moving illustrations with which the author illuminates his points. Part Two clarifies words that have lost much of their meaning over the years. "The Nature of Prejudice," "Discrimination and the Right to Have," "Segregation and the Right to Belong," "Stereotyping and the Right to Be" make up this soul-stirring section. Part Three seeks to apply the insights of the Christian ethic to the problem of race relations. The doctrine of man and of the church are taken into account as the author seeks to clarify the race problem.

The present unrest which seems to be an outgrowth of the decision on integration by the Supreme Court in 1954 makes the chapter on "Discrimination and the Right to Have" among the most important chapters in the book. Such statements as "You cannot legislate morals" and "stateways cannot change folkways" are examined with care and shown to be fallacious. The author gives specific instances to show how in America legislation has been the means of pushing forward better race relations another inch. Students of the race problem will want to delve into the two volumes by Gunnar Myrdal—*An American Dilemma*, but both pastor and people will benefit mightily by reading and appropriating—*The Racial Problem in Christian Perspective*.

W. ROBERT MAYHEW

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BIBLICAL CHANT

By A. W. Binder. *Philosophical Library*, 1959.
125 pp. \$5.00.

Biblical Chant by A. W. Binder is a rather difficult book to review for those who are unfamiliar with the parochial and technical development of Masoretic Hebrew text which dates back to the days of Ezra, the scribe, some five centuries before the Christian era.

Ezra, who returned to Judea from Babylon

with some forty-two thousand of his coreligionists, is generally believed to be the founder of Rabbinic Judaism. He set out to protect the sanctity of the Torah from the undermining influences of the Samaritans who were settled in the land. Ezra built "fences around the Law."

It was he who was responsible for the tropes in the Hebrew texts that are chanted at all official services in synagogues all over the world. We might add that this system of tropes or musical notes helped in no small measure to insure the authenticity of the Hebrew text since a false note or trope would put the text in a state of imbalance. *Biblical Chant* is a scholarly and highly technical book. It speaks with the voice of authority.

A. H. FREEDMAN

Beth Israel Congregation
Bangor, Maine

UNDERSTANDING JUDAISM

By Daniel L. Davis. *Philosophical Library*, 1958. 119 pp. \$3.00.

Understanding Judaism by Daniel L. Davis is an ambitious book, a little too ambitious. The reader should bear in mind that its weakness lies in the fact that far too much is telescoped into its 107 pages. The apologies of the author that "an encyclopedia of Judaism" needed to cover the field—the history of the people, its fate and culture, its literature and great personalities" does not alter the fact that too much is missing in this volume.

Another point that the uninitiated reader should bear in mind is that the author has not been altogether objective in his evaluation of the American Jewish community and the progress it has made during the past three centuries. It is a partisan book written by a distinguished member of the reform rabbinate who is overly conscious of the contribution made by reform Judaism. Pages are given to the development of the Reform movement in America. One sentence (page 41) disposes of conservative and orthodox Judaism.

It is also apparent that the writer is not too enamoured of the Zionist adventure in Israel. His treatment of the Jewish homeland can best be seen from his caption on page 41 "Jewish Homeland—From Dream to Uncertain Reality". With these observations in mind the book may be read with profit.

A. H. I

TRANSCENDENTALIST MINISTERS

William R. Hutchison. Yale University Press, 1959. 240 pp. \$4.50.

This book was awarded the Brewer Prize of the American Society of Church History. The author is the associate professor of American Civilization at The American University in Washington, D. C. The book is interesting from the standpoint of making us realize that transcendentalists were not at all agreed on theological opinions. We all think of Emerson as the chief. But in this work there is a parade of what are really distinguished but far less well known—Parker, Garrison, Frothingham, Peabody, Palfrey and many

others. It is interesting to note, also, the basic theological positions which varied, in this regard, in opinion, even more thoroughly than we now do in Unitarianism. Some of the issues are now dead and gone. In informed opinion they have been eliminated by further theological development. Some of the issues are very much alive. Again it is interesting to note that more than a hundred years ago theology was news and regarded by the newspapers of Boston. It was felt that religion was a livelier matter than science was the object of vigorous discussion in front of the public. One wonders why Unitarianism has not only reverted to the back of the closet these days but has been eliminated from the newspapers altogether.

There is abundant quotation. The writing is as plain as a pedestrian as the story is told. Even the bets became stirred up. James Russell Lowell wrote "Fable for Critics," 1848, against Emerson and said, "The worst of it is, that the critic's so strong, / That of two sides he only chooses the wrong; / If there is a line, why he'll split it in two, / And first cut this half, then that, black and blue." The book is vigorous reading and does reveal many stalwart souls of Unitarianism when hammering out its theology with sledgehammer blows. There is an excellent bibliography on the era.

MILTON M. MCGORRILL

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A NEW MIND FOR A NEW AGE

By Alan Walker. Abingdon, 1959. 143 pp. \$2.50.

Alan Walker is superintendent of the Central Methodist Mission in Sydney, the largest Methodist church in Australia. He has spoken widely in the United States during his two visits here, one in 1951, the other in 1956-57. A previous book is entitled *The Whole Gospel for the Whole World*.

In the present book Dr. Walker outlines some of the changes that have been taking place in world society with the consequent new problems, dangers and opportunities. In chapter one he gives four characteristics of what he terms "The New Age": the rising prosperity of the technically-advanced nations; the rise of the backward, poorer masses of mankind; the environment of science; and religious wistfulness. In brief chapters he deals with new problems of family life, loneliness, industrialism, race and space satellites. He calls for the spirit of "The Merciful Neighbor," new spiritual weapons for freedom, a stronger faith in God and his eventual triumph and a new and more intelligent dedication to Christ.

The author rejects the way of war and force as "incompatible with the mind of Christ." These sentences from page 119 seem to summarize his recommendations: "As I understand the way of Christ in human relationships, it is made up of three major elements—redemptive love, suffering love, triumphant love. This is the new mind to which he calls us in his new age."

While somewhat "preachy" (the author is primarily a preacher rather than an analyst) this book contains in very readable form well adapted to the lay reader, plenty of food for thought. It would widen vision and stimulate new constructive action in any church where it is widely read by the laity. It points the way to more effective faith and service in a day which requires new understandings and techniques.

ELWIN L. WILSON

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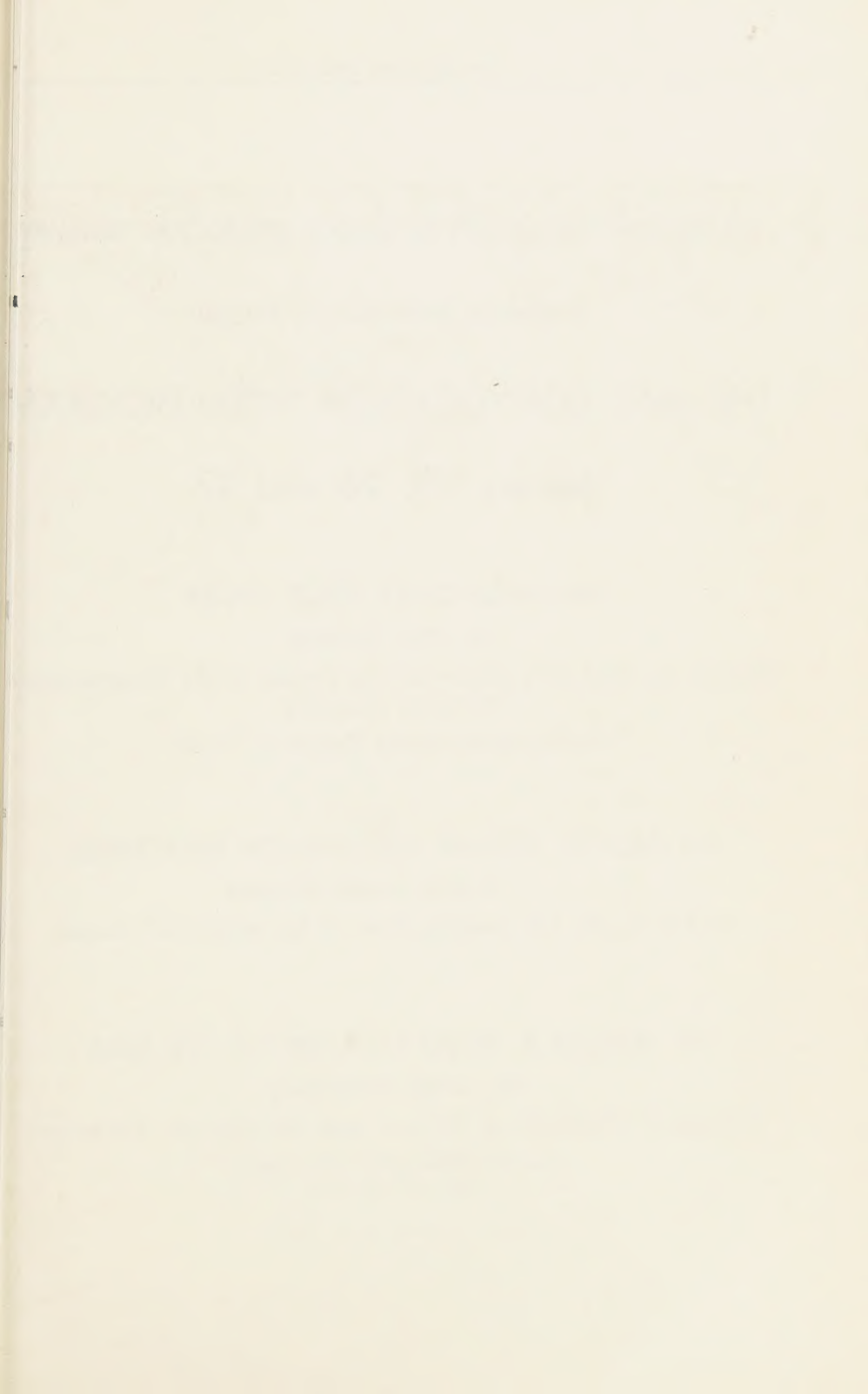
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